Registered No. 120 of 1874.

The Bombay Guardian.

VOL. XX.—NEW SERIES.—No. 25. SATURDAY, AUGUST 22, 1874. [Rs. 8 per annum ; with Indian Postage Rs. 9-10 ; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—A CONTEMPORARY makes us acquainted with two interesting facts regarding the Alliance Spinning Company, whose agents are Messrs. Tapidas, Virzdas & Co. The first fact is that this mill does not work on Sundays. It is the only mill that suspends work on that day in Bombay. The second fact is that this Company has just declared a dividend at the rate of 16 per cent. per annum, besides reserving a considerable sum for increasing the number of spindles. We wish our Mill Companies would give due heed to these facts.

—THE Bombay correspondent of the *Pioneer* says that a Native gentleman is building a temple in this city "which promises to be a very interesting work." It has been designed by Mr. M. Ramchundra, of the Public Works Department. The point of special interest seems to be this :

"The figure sculpture is a remarkable advance on the usual Hindoo type, and it is very instructive to see how, while the strange Hindoo *naïveté* is preserved, a recognition of the fact that the human figure possesses bones (altogether new to this cycle of art) has modified and shaped the limbs. The sculptor is, or rather has been, a pupil of the Sir Jamsetjee School of Art."

Western art is, it thus appears, engaged in the interesting work of aiding Hindoos to construct more beautiful temples for their idols.

—ALL sorts of weapons are used in attacking 'the Methodists' in different parts of India. One of the most telling objections is that they are so excessively strict; all worldly gaiety, the singing of comic songs, for instance, they cannot away with. And now the *Friend of India* degrades its columns by this fling :

"'Love-feasts,' whose proceedings are enlivened by hymns and comic songs, are becoming popular in and around Kurrachee."

It is hardly worth while to say that this is simply untrue. There have been two love-feasts in Kurrachee, and we were present at the second one. It was a hallowed season. The love that constituted this feast was Christ's love shed abroad in the heart; and many who within a few months had found joy and peace in believing, testified to what the Lord had done for them. Their changed lives testify still more emphatically.

—THE *Indian Statesman* has a leader on Missions, suggested by the case of the convert at Madras noticed in our last issue. Of the competency of the writer to deal with this subject an idea may be formed by the following extract :

"Apart from sympathy there is *the higher consideration* whether the conversion of a Hindoo is not, under the circumstances, productive of mischief and calculated to injuriously affect the moral influence of the British Government over its subjects in India, and whether it is not the duty of Christians in India to abstain from any attempts to gain over Hindoo youths, the end attained being really calculated to destroy the object aimed at, which with Missionaries is the conversion of the whole nation to Christianity. Happily the subject may be dismissed, for the difficulties in the way of gaining any considerable numbers of Hindoos or other natives of India as converts to the Christian faith are so great that only isolated cases now and then occur, and the history of those cases generally shows that the converts are no great loss to their families, and therefore no real gain to the Missionaries. Wayward or weak intellects easily stray from the faith of their fathers and are soon entrapped by various processes, in which moral considerations do not always predominate, and the social consequences are not so terrible as they otherwise would be."

Our contemporary admits that the Madras youth who sought the protection of the Rev. Mr. Burgess only did so after having "in vain sought to stem the tide of family opposition at home," which does not seem to comport with the theory of 'wayward or weak intellects.'

—CAN there be adduced the example of a single living man, not born of Brahmin parents, becoming a Brahmin ? Until such be adduced it seems to us a futile attempt on the part of Mr. Lyall, Secretary to the Government of India, writing in the *Fortnightly Review*, to overthrow Max Müller's enumeration of Brahminism among religions non-missionary. He begins by identifying Brahminism with Hinduism ; and refers to the rapid adoption of Hinduism by the hill tribes as favouring his view. That which he regards as the extension of Brahminism, we on the contrary regard as a movement in the direction of extinction. Brahminism proper places the Brahmin at the pinnacle of humanity, represents him as deus in terra (*Bhudeva*) and places the destinies of men at his arbitriment. Now the Brahmin is every day descending one step of the great pyramid on the top of which he formerly dwelt. The multiplication of castes and divisions in Hinduism is telling very rapidly and disastrously upon the position of the Brahmin. We believe that within a quarter of a century Brahminism has lost 33⅓ per cent. of its influence in the land. Part of this has been transferred to other castes, and part has been conquered by Western light. This new discovery may be put on a par with that which was made two years ago regarding the wonderful extension of Mahomedanism in this country, by proselytism. Accessions from Hinduism to Mahomedanism, by thousands and myriads, were taking place yearly, constantly, we were told. And now "one might safely aver that more persons in India become every year Brahminists than all the converts to all the other religions in India." What next ?

—WE are favoured with a report of the Baptist Mission in India. This title is perhaps a little misleading, for there are Baptist missions in India not represented in this Report. It deals with the operations of the Baptist Missionary Society in India. The following statistics are given : Missionaries, European and Native, 41 ; Native Preachers, 115; Native Church-members, 1,700. We hope to make some extracts from this Report, which is a formidable document of nearly 100 pp.

—WE are also favoured with the Report of the Orissa Baptist Mission for the last year. Juggernaut got a new body this year, it seems, and it was thought this would prove an attraction to pilgrims, but the number did not exceed 68,000. Five persons were injured by the crowding on the day of the festival; cholera also broke out, and many died. 91 persons were baptized in connection with the Mission last year. Communicants, 733. We hope to return to this Report.

—OF the Annotated New Testament in Marathi the portion relating to the Gospels has been published by the Bombay Tract and Book Society, in a handsome 8vo volume of pp. 567. The printing is highly creditable to the Education Society's Press. The body of the work consists of the text with references, and the notes, and there is besides much valuable matter in the introductions. The basis of the work is the Annotated New Testament of the Religious Tract Society. A very careful version has been made by the Rev. Baba Padmanji, who has, however, had regard to the exigencies of Indian readers and sought to put the work into the form best fitted to be useful to them. The remainder of the work is, we are happy to learn, in a state of forwardness. This volume is sold by the Book and Tract depôt at Rs. 1½.

—BY the inordinate length of his letters M. M. R. takes a most effectual method of precluding us from replying, even if we were disposed to do so. We must just leave the matter with our readers. Our aim first and last is to show our readers the all-sufficiency of Christ, and to persuade them to avail themselves of the fulness of Divine love. We are intent simply upon removing the barriers to progress, and we only regret that our correspondent should have so singularly failed to understand what our real position is. We told him that neither we nor our friends held such a view as that men after conversion have no indwelling sin, yet it is here quietly repeated. We have the impression that if our correspondent could have overcome his feeling of dislike for our views sufficiently to give them a candid attention, he would have spared himself the trouble of writing much that he has brought forward. It is not in the arena of controversy, but at the Throne of Grace, pleading some precious promise, that the truest solution of this matter is found. We cannot desire for our readers any brighter experience than that which is described in 1 John iii. 21, 22. This is not a matter to be determined by human authority, even when the opinions cited are those of good and true men whom we honour for their piety. All Christendom

slumbered for generations over that in the Gospel which reprobated the slave-trade, and over the command to preach the Gospel to the heathen. We accept the testimony of good men as to that which is within the range of their experience, not respecting that which lies beyond their experience. The question regarding the possibilities of faith requires an appeal to Scripture, an appeal not made in a controversial spirit but with an absorbing desire to realize all that God has made attainable to faith. In a series of more than twenty articles on Holiness published by us last year, we discussed, if we mistake not, every passage and every argument adduced by M. M. R. We have published more than one article on the distinction to be made between evil thoughts and thoughts of evil; the neglect of which will involve in our condemnation the angels that visited Lot and our blessed Lord himself. With reference to the article in the *Indian Evangelical Review* we have not space for it, as we had not for another article in a previous number of the same, in which the entire sanctification of believers was regarded as a present privilege.

—WITH reference to the question of a pension to the widow of the Warder Thomson, so shockingly murdered while on duty in the House of Correction, nearly a year ago, the Secretary of State for India has given his decision. A pension of Rs. 20 per mensem to the mother and daughter, to be reduced to Rs. 12 on the death of either, has been sanctioned. We think it would have been to the credit of Government if they had been more liberal. The sum originally recommended was Rs. 50, and a pension of this value would not have displayed an undue estimate of services involving so much hazard. Captain Walshe, in his last Report, speaks of the late Mr. Thomson as "a gallant old soldier, bearing a high character in civil life, a valuable servant of Government."

—THE *Times of India*, in a review of the last Report on Public Instruction in the N.W. Provinces, dwells much upon the grants made to Mission Schools, which it regards as excessive. In a few instances the grant exceeds the total cost of the school. These are doubtless exceptional cases. 23 schools sustained at an aggregate expense of Rs. 18,874 receive grants amounting to Rs. 13,922. Our contemporary says that it costs three times as much on the average to educate pupils in aided schools, as it does in Government schools; and thinks the system of payment by results should be adopted. Twenty years ago the American Marathi Mission decided not to avail themselves of Government grants for their schools, and we have the feeling that it would have better for Mission Schools generally if they had declined this aid. There is reason to believe that the influence exerted by this connection has in too many instances been prejudicial to the schools regarded as Mission schools, and that the large grants of money are a very poor compensation for this injury. The grants in the North of India are far larger than in this Presidency.

—ON the evening of the 6th instant Vithabai, wife of Cassinath Dhakjee, with her daughter Mathurabai, aged 12 years, took refuge with the Rev. Ganpatrao Raghunath, with whose wife she was well acquainted, complaining that she had been driven from her husband's house by his severe treatment. On the 13th instant the husband made an application in the High Court for a writ of *habeas corpus*, to recover his daughter. The application was granted, and Mathurabai, being in Court, was made over to her father, notwithstanding her piteous entreaties to remain with her mother. Vithabai was baptized last Lord's day. We believe that she has for some time been acquainted with the Gospel, and with its claims upon her. It was probably the knowledge that such were her convictions that embittered her husband against her and caused the harsh treatment that drove her from his house. We learn from the *Dnyanodaya*, however, that the daughter was for some time in the Free Church Boarding School, and that Mrs. Navalkar visited the house of Mr. Dhakjee at his request 'to teach his wife Christianity.'

—HERE, according to Dr. Pusey, is the issue between the Ritualists and the Church Association: The eastward position of the celebrant; shall the involved meaning be asserted or not asserted? What has this to do with the Gospel, the glad tidings of salvation? Is a Church of Christ to be spending her strength in a miserable controvery like this? We seem to be returning to the days when Christendom was rent asunder by a strife between Homoousians and Homoiousians. In fact the question then at issue was of more real importance.

—THERE IS a movement in Bombay to assist in restoring the Library of the University of Strasburg, destroyed in the late war. A Committee has been formed, with Mr. Gumpert as Secretary.

THE *Christian Spectator* for August contains an excellent article entitled, "Not Christianity but Christ." The writer shows that "the term Christianity does not present the Christian faith in its verity, but only a caricature of it." We incline to think that the greatest impediment to the spread of the knowledge of Christ in the world is Christianity. The writer of the article thinks that the maps which attempt to show by colours the comparative diffusion of Christianity and other religions, are likely to convey a false impression. He has some strong words against Mission statistics. Still, we are not altogether without Scripture precedent for such. There were 7,000 who had not bowed the knee to Baal; and in the Acts we have some enumerations. The writer's remarks are, however, well worthy of consideration. Had we room we would gladly transfer much of this article to our columns, but must content ourselves with the following extract:—

> The remarkable demonstration of the power of Gospel preaching which within the last few months has been witnessed in Edinburgh and Glasgow, as well as in other large places on both sides of the Tweed, the accounts of which have reached us, have come in very appropriately in favour of this argument. Most frequent and determined of late have been the assaults of infidels on the Gospel of the Son of God and the Bible. Well, the Lord has come forth to meet his opponents, and it is on the high places of the field. He has chosen as his battle ground the very strongholds of the enemy; Edinburgh and Glasgow are the seats of two favourite Universities, and Universities generally are hot-beds of infidelity. Edinburgh has been known as such since the days of Hume, the great champion of unbelief, nor has its character in this respect improved to this day. Learned scientific men renowned for their daring attacks on Revelation, are ever and anon chosen as Lord Rector of one or other of these universities. Here too Huxley, Darwin, Spencer and Wallace count probably the largest number of disciples. The Lord has chosen these places, in which to meet his antagonists. But not indeed with the learning and logic and eloquence of the Christian Evidence Society. Nor does he choose his captains in this fight from Christian philosophers, nor from the learned Christian doctors of Schools and Colleges. Nor even from the popular Christian pastors and ministers of those celebrated cities, but that it may be seen that the battle is the Lord's, as in the case of the stripling David whom He brought from the sheepcotes of Bethlehem, to overthrow the pompous, boasting, blasphemous giant of Gath, so has He brought strangers from afar, men of no learned or theological reputation, men whose nationality will not commend them to many, ordinary men in respect to qualifications supposed to be necessary for such work as that in which they have been engaged. But these laborious evangelists, Messrs. Moody and Sankey, are men who believe in and intensely love the Gospel of the Son of God and are ardently intent upon the conversion of souls to God. They are men, too, of wondrous natural power, showing them to be the Lord's chosen instruments. Their message is simply the word of Christ and about Christ. They do not attempt to answer infidels and other opponents with the so-called evidences of Christianity. No, they exhibit Christ as set forth by the Apostles, and through them the Lord pierces the hearts of men, so that hundreds, nay thousands, surrender at discretion, and fall down and worship the Lord confessing that God is among them of a truth. As said before, these converts are not villagers, nor are they the poorest and least cultivated inhabitants of those great cities, but from the best accounts they are persons chiefly belonging to respectable sections of society, not a few of them members of families of the upper classes. Many young men from city firms are to be seen at these multitudinous gatherings, and also students of all professions from the Colleges and Universities of those cities; some of whom since their conversion have confessed that they were previously infidels. But of the extent of the good done under the ministration of these servants of the Lord it is impossible to say. It must be far beyond general knowledge—for weeks together the largest halls, churches and chapels have been filled to overflowing by thousands and thousands, until Christians of all denominations with their ministers have forgotten their differences, and have sought as humble disciples to sit at the feet of these honoured men.

THE first article in the July number of the *Indian Evangelical Review* is on "Indian Disestablishment and Disendowment," by Rev. T. E. Slater, Madras, and an excellent article it is. To do justice to it we would need to make copious extracts, for which we have not the space. It well deserves the attention of the Indian public. We give the concluding paragraph:

> "Well may we smile in these later days at the ancient fear entertained in this country of the voluntary system, that it would make the Government less responsible! Well would it be for Government, and churches too, were it relieved of all such unnatural and unnecessary responsibilities. If the Municipal Commissioners do their duty in repairing roads, constructing sewers, and lighting streets, we do not complain because they do not burden themselves with the responsibilities of the Bible and the Tract societies. The State has enough to do in its own department, without troubling about the duties and privileges which, by their very nature, can appertain only to the Christian Church. We need have no fear for Protestantism, or voluntaryism, either in India or in England, with the history of Christianity in the United States of America, and Canada, or Australia, which records no rich endowments to any religious sects from the revenues of the State. And if we look at Ireland, while the Protestant Episcopalian Church, said to be still the second richest Church in Europe, has not, owing to its vast endowments and vested interests, had to test as yet the liberality of the people, we find "the Irish Presbyterian Church was never before in so prosperous a condition" On State aid being withdrawn, the confidence that had to be transferred to the laity suffered not a whit, but appeals made to their Christian benevolence were heartily and bountifully responded to. The true spiritual Church of Christ has power enough, and love enough, inherent in her, to be independent of the feeble, worldly power supplemented by the State. To need the aid of an

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

establishment implies want of faith in the power of the Church to do the work Christ has committed her to do. Rather would we believe with him, who has done so much in the cause of social and religious liberty in the English Parliament, that, for all the spiritual work of the world, we need but "the might of Christian truth, the strength of "Christian character, and the infinite energies of "Christian love."

An interesting article on "Street Preaching" by Rev. E. C. Scudder, M. D., follows the above. It contains many excellent suggestions. It is followed by one on the "Rights of Native Christians" by Rev. L. Bissell, D. D. We must make room for the following:

In dealing with caste we should not forget that the whole system is arrogant assumption, and a mischievous lie. Living in the midst of it, and seeing how all recognize its laws, we come unconsciously to give it an honorable place among social distinctions. But in reality it is only carrying out the false and tyrannical principle that "might makes right." In some past age when the high caste man had power, he put his foot on the neck of the pariah, and made him his slave. He has held him down for many centuries, but it is no more right to-day than it was when the first shudra trampled on the first pariah. There are many in the country who would be glad to repeat the process now, and put their present rulers in the place of pariahs. As they cannot do this, they will affix some stigma to those who embrace the religion of the foreigner. It flatters their pride, by continuing the semblance of their former power, if they can thrust out Christians among the pariahs, and deprive them of their rights. It is no part of the duty of Government, surely, to perpetuate this unnatural tyranny. It may not be possible to root out at once a system so firmly imbedded. But they can avoid encouraging and strengthening it. Above all let them not be led by its smooth tongued fallacies, to stamp its demands with the seal of law and justice. Not only should the rights of Christians, from whatever class they have come, be carefully guarded, but the way should be kept open for others to disregard caste-rules if they choose, without serious annoyance. While on a tour recently, some Christians having taken water from a public well, the authorities of the village surrounded the well with thorns, and forbade the people taking water till it should be purified. The whole town was thus subjected to great inconvenience; but in the face of such an order, with a hedge of thorns to back it, no one, of course, would dare to take water. Had they not been thus intimidated by the leaders, many of the people might willingly have used the well, not caring that Christians had been to it. We think Government officials, thus using their authority to enforce caste rules, should be liable to punishment.

This is followed by an article on "Progressive Santification" by Rev. T. S. Wynkoop; one on "The Logic of the Vedanta" by Rev. R. Stothert; one on "Female Education in Benares" by Mrs. Etherington; "The Press and Missionary Work," "From the Indus to the Tigris," "Rev. Levi Spaulding, D.D." and "Notes and Intelligence" make up the rest of this volume.

The Bombay Guardian.

SATURDAY, AUGUST 22, 1874.

THE SPHERE OF CONSCIENCE.

THERE exists in many minds what we cannot but regard as an erroneous conception of the true scope of conscience. A young friend of ours, replying to some efforts that had been made to disabuse his mind of an opinion that he had adopted, replied somewhat in these terms: I referred the matter to my conscience and found that my views remained unchanged. On reflection it appeared to us that this is just the way in which many dispose of all the arguments advanced against some view which they have taken up. They enquire within; they find there the view to which they have committed themselves, and they conclude that they are taught of God. Strength of conviction is with them the evidence of truth. This mistake has been made in all ages by multitudes of zealots, some of whom have consecrated the greatest energy to the support of the wildest ideas.

Now what is the province of conscience? It is this: to urge us to do what is right, to turn from what is wrong, to approve when we do right and disapprove when wrong; but it is for the understanding to ascertain what is right and what is wrong. Conscience requires of us to make the best use of our understanding, in other words to obtain for it the fullest and clearest light. In the case of one who professes to receive the Bible as the word of God, conscience requires of him to receive the testimony of that word as to the fact that 'the way of man is not in himself, it is not in man that walketh to direct his steps," and that Scripture is given as a lamp to his feet. Conscience requires of him to be on his guard against a most deceitful heart, and to refer everything to the Bible for decision. The wisdom from above is promised to all who feel their need and ask in faith, and the Christian solemnly covenants to be guided by this wisdom, which is "first pure, then peaceable, gentle, easily-entreated, full of mercy and good fruits, without partiality and without hypocrisy." Men are naturally partial to their own opinions, and are sure to be biassed by them, if they do not recognize the possibility of being deceived, and the necessity of having the clear sanction of God's word. How many have we known who were fairly in the way of usefulness and happiness, and upon whom the blessings of heaven were ready to descend, who forfeited all the glorious advantages that were opening before them, by imagining that Wisdom had taken up her abode in them, and that all they had to do was to consult the voice divine. They believed that they had received a new heart from God, and that this heart was replenished with every thing that was needed for life and godliness. This was the mistake into which Solomon fell. God heard his prayer for wisdom and said: "I have given thee a wise and an understanding heart, and also that which thou hast not asked, riches and honour, and length of days if thou wilt walk in my ways." The meaning is not that God had at that moment stored the understanding of Solomon with all the ideas and judgments that he would need afterwards; but that divine wisdom was available for him and would be communicated to him day by day as needed. And so long as Solomon cherished the feeling of his dependence and waited upon the Lord for daily guidance he had the wisdom from above to help him; but when afterwards he looked upon his intellectual treasures as his own, and fancied that he had in himself the needed wisdom, he made a miserable shipwreck. It was the going down of a richly-laden argosy, because incompetency took the helm. Contrast with this the case of the Apostle Paul, who after many years of unparalleled usefulness as a teacher of the Gentiles in faith and verity, was glad to bear this testimony: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." Let these words be carefully noted. He that was not behind the very chiefest of the apostles, and who had been abiding in Christ for more than a score of years, declares most positively that he is not sufficient of himself to think anything as of himself; he cannot trust himself to think a single thought even, apart from Christ; his sufficiency for thinking, speaking, acting, is of God.

The Spirit of God is the Spirit of truth; and 'thy word is truth,' says Jesus to the Father. The Spirit of God dwelleth in the believer. Some are in danger of inferring from this fact of the Spirit's indwelling, that whatever impressions are made upon their minds, especially deep impressions, are the utterances of God's Spirit. Many have been carried to the brink of the most frightful precipices by this idea; nay, many have been dashed from those precipices into the yawning abyss. It is of the utmost importance to keep in mind that the Spirit of God guides us by means of revealed truth. 'To the law and to the testimony.' 'All Scripture is given by inspiration of God, that the man of God may be perfect, thoroughly furnished unto all good works.' As many as are the children of God they are led by the Spirit of God, through the word.

Conscience requires of us to be willing to see the error of our opinions, and to be sure that we have the sanction of God's word for things that we believe. We have all naturally gone astray like lost sheep, through this fatal reliance on our own notions. Brought back to the fold, let us hear the voice of the Good Shepherd and follow only Him; and it is only in the word that we find Him.

TRAINING FOR MINISTRY. VII.

In the 66th chapter of Isaiah, He whose throne is the heaven and whose footstool the earth, says: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." The man who is of a poor and contrite spirit is one that receives the testimony of God's word as to the sin of his life and as to the fact that there is in him no good thing of his own; there is none good save One, that is, God. God looks to him, in peace and love, and gives him to know that he does so. But what is meant by the expression, 'trembleth at his word?' The Psalmist similarly says, My heart standeth in awe of thy word. Should you hear a voice from the skies, the voice of the Almighty, addressing you by name, in accents of encouragement, with all the joy there would be a feeling of awe. Now when faith reigns in the heart, God's word is not something apart from God, but it is God speaking; the Mighty God is heard speaking. In this state of mind the truth attains its legitimate power over the individual; it enters into him and accomplishes its appropriate work in him; according to the nature of the particular word, love, joy, peace, meekness, zeal, self-denial are called into activity, because a Divine voice is heard in the heart and the Spirit of truth received. This is what is meant by trembling at the word of God. "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress," so he who is poor in spirit is tremulously responsive to all the will of God as it passes before him in the Book. The long habit of reading the Bible inattentively and without expectation, as one would handle a rusty and hacked sword that

is incapable of wounding, has made it very difficult for multitudes who are called Christians, to hear the voice of Almighty God speaking to them in the word. "Ye have not heard his voice, and ye have not his word abiding in you," said Christ to the Jews. The Christian Jews to whom the Epistle to the Hebrews was written, were much in this state. The word of God is indeed quick, vital, sharper than any two-edged sword and piercing to the innermost recesses of our nature, but only when it is realized as the word of Him that is now and for ever. It must be mixed with faith in them that hear. Because of this thick crust of unbelief, prolonged and prayerful meditation on the word, bit by bit, is necessary. By unbelief here, we mean not scepticism, but simply that habit of mind which is opposed to receptivity and which leaves us unaffected by the word. The 119th Psalm is intended to show us the importance of this meditation, and to help us to engage in it; it tells us that by the word thus assimilated we shall not only cleanse our way, but become wiser than our teachers. "The entrance of thy word giveth light; it giveth understanding unto the simple." It is not the word that does it, but the entrance of the word. You may see a man pass your door daily, but that will not bring you acquainted with him; open the door and let him enter, and then you will become acquainted with him.

"*Is not this the carpenter, the son of Mary?*" Many are surprised that so little should have been said in the Gospels concerning the early life of Jesus. From his infancy till he was thirty years of age, we have scarcely more than a single glimpse of him. Why should we have been thus left in ignorance concerning almost all the years of the greatest and best of beings that ever trod this earth? But we are not left in ignorance. Is it little that is revealed to us in the words above cited? No, indeed, there is a volume in this sentence. It enables me to draw nigh and see the Elect of God working in a shop from morn to night, or engaged in the construction of a house here, a barn there, or spending the day in effecting some repairs required in a building. It enables me to see Jesus, a companion of workmen, making himself one of them, on terms of familiarity and fellowship with them, except as he was separated by his sinlessness; conversing with them at times about things in which they were interested, entering into their little household griefs, and bringing the comfort and counsel of God's word to bear upon their troubled spirits. It enables me to see Him the willing servant of any one in the place, high or low, who wished a table made, a window repaired, a new stairway substituted, the wheel of a well mended, a divan constructed, a new lock put upon the door. I see the force of the prophetic words, In the shadow of his hand hath he hid me. He was daily among men, traversing the streets, entering houses, and living apparently as though His great business on earth was to show men what it was to be a good carpenter; yet all the time He had the consciousness of being the express image of the Father. He was hidden as effectually as though He were in a subterranean dungeon. He was in the world, and the world was made by him, and the world knew him not. He daily heard the voice of the Father saying, Thou art my beloved Son in whom I am well pleased. In him were all the perfections of the Godhead, though the Divine power was in abeyance, and his omniscience had no manifestation; but as it is the moral perfections of man that constitute the character of man, so the character of God is found in his moral attributes, and these might have been seen in Jesus, had there been an eye, a heart rather, to see them. Day after day, month after month, year after year, the Son of God went on with his vocation of carpenter. If men sometimes thought they saw something wonderful in him, the thought would quickly recur, If he cannot rise above the business of a carpenter, he cannot have any great ability. Let me linger on these scenes, and read chapter after chapter in this unwritten history of Jesus. Some rich neighbour sends for him on one occasion, it may be, and says, Jesus, I ordered thee to make me a divan, and to have it ready in three days; the time is elapsed and thou hast not completed it; what meanest thou by this negligence? You may hear Jesus answer, Master, I said that if I could do it without neglecting other work I had taken in hand, I would; I had engaged to mend poor Jonah's fence for him, and this has taken most of my time. I am very sorry for the inconvenience occasioned you, but you may remember that I refused to engage to have it positively done in the three days. The meek reply only calls forth a contemptuous rejoinder; the rich man is angry that the commission of a poor man should not have been set aside for him.—Isaiah liii. 2 refers to this period in the life of Christ.

THE MADNESS OF SIN.

The *Lancet*, June 27th, in an article on Crime and Insanity says that:—

"The old legal criteria of insanity, delusion and a knowledge of right and wrong, must be abandoned. Moral insanity, apart from intellectual insanity, is a fact that must be faced; but how to deal with the morally insane is a question so beset with difficulties that to give a satisfactory answer seems almost impossible. There are no hard lines in nature, and our classifications and artificial divisions, which look so scientific upon paper, overlap each other in a terribly puzzling way when we come to apply theory to facts. "There is," says Dr. Maudsley, in his work on Responsibility in Mental Disease, "a borderland between crime and insanity, near one boundary of which we meet with something of madness and more of sin, and near the other boundary something of sin but more of madness."

And again:—

"Modern psychologists are content occasionally with very small evidence of insanity (evidence consisting at times merely of the "crime" which is *sub judice*) as an excuse for crime."

In other words the crime is the proof of insanity; and insanity is the excuse for the crime. The purport of the *Lancet's* articles is to show the greatness of the difficulties in the way of determining the question of insanity, which he thinks should not be left to a common jury. Being a purely medical question, it should be left to medical men to decide. People would be more generally willing to leave the matter in the hands of the psychologists, if they would only agree among themselves as to what constitutes insanity, and who are the insane.

A poor lunatic escaped from his friends, who will stand before a railway train rushing up at full speed in order to arrest it in its wild career, gives us an idea of mental insanity, pure and simple. Moral insanity seems to us to consist of utter depravity of the desires and of the will, co-existing with the full use of the intellectual powers. For example, a man has acquired a depraved appetite for liquor, his thirst for it is so intense that he would, as has been said of one man, eagerly drink a glass of it though by that one act his soul should at once sink into eternal perdition. But here we see that we must on no account whatever abandon the knowledge of right and wrong as a criterion of the insanity. It is this knowledge that makes that act the act of a moral madman, without this knowledge there would be no "moral" element in the act. The mentally insane and the morally insane are here coupled together as if they were pretty much alike, or analogous. But in reality there is the widest possible difference between the two. A mentally insane person may be the embodiment of unconscious innocence; a morally insane one must be guilty, because he does violence to the intellectual powers with which his Maker endowed him—to all the light, and knowledge, and help that those powers should lead him to avail himself of. He is insane, not because he does not know what he is doing, and is not responsible for his acts, but because he does know what he is doing and knows the awful issues involved in his mad conduct.

The word of God tells us a good deal about fools and madness of conduct, and gives us some illustrative cases. When the prodigal came to himself, he came to the knowledge of the fact that he had been beside himself—that is, that he had been guilty of the most insane folly, had been pursuing a wild career of madness. He had left a comfortable home, where there was everything in abundance, and loving friends who were ready to do anything for him, and had turned his back upon his father's love, and upon all that is pure and holy, good and true, and had spent all his living amongst the lowest and vilest of fallen humanity; and is now bankrupt, degraded, cast out, and starving. Was there ever such a fool, could the most demented creature that ever lived act more insanely. Then arises the fearful thought—one that sinks all others into insignificance—that by his wicked conduct he has been sinning against heaven, "Against thee, thee only, have I sinned." The rich man, whose grounds brought forth plentifully, is called—fool, by God Himself. There is not one word said against him in respect of his outward life. The world would say that he was an industrious man of blameless conduct, working early and late at his farm, shrewd and careful, making suitable storeroom for the increased fruits of his farm. Yet he was as much insane as a poor lunatic would be who would give all his wealth for a brass button. He was cheating himself with that wealth of goods that he had (only for a few hours—his soul was called away that night) and cheated himself out of that wealth that might have been his through the countless ages of eternity. But is there not something of moral madness even in this man's general conduct? If he has not yielded to the passions that led the prodigal son to act so insanely, has he not yielded to the passion of covetousness and avarice? Has he not in the most insane manner neglected that God who did so much for him, and who had such absolute claims upon him? Has he not been guilty of the awful crime of testifying to his fellowmen that he and they can get on and prosper very well without God? Has he not been using God's gifts and the powers that God has bestowed

upon him to subvert God's authority in the world? Could any inmate of a lunatic asylum act with more outrageous folly?

We have taken these two cases, one showing the depths of sinful degradation to which some men sink by the madness of sin, and the other showing the shrewd careful rich man, whom the world praises for doing well to himself, but who in the sight of Heaven may be just as much mad as the other, as representing a large number of men. Men themselves often speak of a share or other mania. What does this term mean but the madness of sin in the form of covetousness. The mania is not something floating in the air, or in the market; it is in the heart of the speculator. Again something that is all the rage, is spoken of. What does this signify but that people are gone mad after something, just as the heathen are mad upon their idols. The madness of sin is no far-fetched thought: it is a plain stern fact recognised, or recognisable, by all.

The wild prodigal and the deluded worldly man, and all the wanderers on the broad road of folly cannot claim this sinful madness to be theirs exclusively. God gives us some illustrative cases of it among his own professed people. We read of the "madness of the prophet" Balaam, "who loved the wages of unrighteousness." We read of the insane folly of Jonah in refusing to go to Nineveh, and of what befel him in consequence. We read of the evil spirit that came upon Saul in seeking to slay David. Here is a case of moral insanity after a modern psychologist's own heart. Time and space would fail us to go into this part of the subject. Justice requires that at least some allusion should be made to it. More stupendous folly, or sinful worldliness than some nominal Christians are guilty of, is inconceivable. "If the Lord be God, follow him: but if Baal, then follow him."

G.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

MY DEAR SIR,—Will you excuse me for saying that a good deal of the discussion lately carried on in your columns on Christian perfection has seemed to me a 'beating of the air.' There seems to be a fear of very plain language, and hence I have occasionally been in not a little doubt whether I understood the writer's meaning or not. For example, that Christians may be perfect in Christ is strenuously insisted on, while one writer at least admits a consciousness of sin. I do not remember any one coming forward and saying, "By the grace of Christ I am free from sin. Which of you convinceth me from sin?' If those who argue for sinless perfection would shrink from making such a declaration as this, what are they contending for? Do they mean by 'entire sanctification,' 'Christian perfection,' and 'completion in Christ,' that we find in Christ all that we need for freedom from condemnation, for a change of heart, for ability to lead a worthy Christian life, and for the building up of a Christian character? If so, I really do not think they have much to contend for. Most, I think, who belong to the Nonconformist bodies usually considered orthodox believe and rejoice in this truth. Papists, and some Episcopalians who seem to be trying to atone for breaking away from their "sister Church" by approaching her again as nearly as the law will allow, seem to require the additional assistance of priests, saints, and ordinances performed by ministers in the Apostolic succession; but most Nonconformists, and, I hope, many Episcopalians, glory that in the sense above referred to 'we are complete in Christ.' If anything more than this is meant I shall be glad to be told plainly what it is. The Word of God tells us 'sin shall not have dominion over us'; but it does not lead us to expect that on earth we shall ever be freed from conflict with sin. True, we are told we are "made free from sin;" but this freedom from sin seems to mean freedom from the domination of sin. If it mean that we are to be absolutely without sin, then there is a stage in the Christian life in which the words of the Apostle John, "If we say we have no sin we deceive ourselves, and the truth is not in us," are not true.—I am, dear sir, yours faithfully.

J. G. H.

Belgaum, 10th August 1874.

SIR,—The heading of your article in your paper of Saturday last does strike one as being somewhat peculiar; and also a somewhat strange proposition for such a profound theologian—"Sin not necessary." You may as well put it thus: "Evil not necessary"—the old vexed question. It is, I think, enough for us to know that God, in the economy of His grace, permits them to exist for His own wise and good purposes; be thankful for the remedy, and look forward to the time—certainly not in this world—when they both shall cease to exist. Sin exists in the heart of the unconverted as a ruling dominant power. It exists in the heart of the converted, *not* as a RULING, but a tormenting power. It *shall not* have *dominion* over him. Against this tormenting power ("the law in the members") the Christian has to "war a good warfare"—"fight the good fight of faith." And although he may occasionally be overcome—laid prostrate in the dust—yet he rises again (a *wiser* and a *better* man), and finally, through Jesus Christ strengthening him, gains the complete victory over the enemy, and this I take to be the history of every saint, whether recorded in the Bible or in the page of sacred biography. In accordance with this is what Dr. Hodge says, in the second volume of his eminent work on Theology, recently published. He says (p. 187), "According to the Bible and the dictates of conscience, there is a sinfulness, as well as sins, there is such a thing as character as distinguished from transient acts by which it is revealed; that is a sinful state, abiding, inherent, immanent forms of evil, which are truly and properly of the nature of sin. All sin therefore is not an agency, activity or act; it may and is also a condition or state of the mind. The distinction between habitual and actual sin has been recognized and admitted in the Church from the beginning. Our Lord teaches this distinction, when He speaks of an evil heart as distinguished from evil exercises, which are as distinct as a tree and its fruits. The Apostle speaks of sin as a law, or controlling principle, regulating or determining his acts even in despite of his higher nature. He says sin dwells in him. He complains of it, as a burden too heavy to be borne, from which he groans to be delivered. And his experience (we do not say theory) is the experience of all the people of God. They know there is more in them of the nature of sin, than mere acts and exercises—that their heart is not right in the sight of God." Now to your criticism on my letter. I think if you look at it, you will find, that, either you have misunderstood what I have said, or, unwittingly given, it may be an ingenious, but not ingenuous representation of it. I maintain that Christ saves His people, not only from the condemnation of sin, but from its love and dominion. And so far we appear to agree. But, keeping back what I have said in support of this view, you go on to represent me as holding views I utterly repudiate, viz:—that "The leper (that came to Jesus) must not be wholly cleansed; a part of his leprosy must be left to him, in order that he may realize his indebtedness to Jesus." "And Bartimeus must have one eye still blind that he may be kept conscious of his obligation to the Saviour" (I fail to perceive any analogy here) "So although Christ is able and willing, yet He must not fully exert His cleansing power; we need to remain in sin in order that we may love Christ." I leave the Christian community to judge between us, whether anything I have said bears this commentary, and whether this commentary on the views I have been maintaining is the "hideous exhibition," as you elegantly term it. Again, you find fault with me for saying, "If we cannot realise sin as having any existence in us, *how* CAN we realize the preciousness of Christ as our Saviour from it." And then towards the end you mention what the Christian needs in order to realize the preciousness of Christ's salvation—"to have an abiding consciousness of these facts: that he is, in himself and apart from the momentary aid of Christ, capable of sin and of nothing but sin, prone to sin and only sin." Now if you look at my letter you will find that I agree with you, "that we can only be kept from sin through faith in Christ;" and that were our faith never to fail or give way, or, as you say, were it perpetual, we would be kept through the power of Christ from sin. But that as a matter of fact our faith does often give way; or, as you, in the Meditation quoted in your paper, say: "It is merely because of the *imperfection* and *slumber* of faith that they venture to re-appear." And is not this sin? And, as I said, a sin that has led to many a grievous fall. But perhaps to let our faith slumber is no sin! So that (as I remarked) every Christian I have known, or read of, feels the necessity of coming each day to that Fountain opened on Cavalry's Cross, that the sinful stains of his life may be washed away. And in proof I referred you to the lives of the Patriarchs and Prophets in the Old Testament, and to the Apostles in the New—to the whole language and tenor of Scripture, and to the experience of such saints as Bunyan (whose words I quoted), Brainerd, Cowper, Robert Hall, Halyburton, Dr. Payson, Samuel Pearce, Dr. Simeon, Dr. Chalmers, &c. &c. Now instead of controverting these proofs you bring forward instances, such as the leper, that refer only to the original cleansing of the sinner, when first he laid hold of Christ as his Saviour; and NONE that refer to that after cleansing of the sinful stains of the Christian's daily life, which Christ refers to in John xiii. 10, "He that is washed needeth not save to wash his feet, but is clean every whit," which by all sound divines is generally interpreted to mean that one who has been washed or cleansed in the bath is clean, and requireth not to wash save his feet, which are soiled when they come in contact with the earth upon leaving the bath. Not only so, but soon his whole body will be soiled again by humours exuding through each pore from within, and by the various defilements it gathers from without. So the believer is cleansed indeed by the Blood of Christ; but how shall he meet the requirements of his walk through a sinful world, and the defilements of his own sinful nature? Not by denying that he has sin, but by confession and renewed application to the cleansing blood. He that is washed, says our Lord, has still need to wash his feet. "If we confess our sins," &c. (1 John i. 9.) Again you say that "the Christian is capable of sin and nothing but sin, prone to sin and only sin." And yet you appear to hold that it is not necessary to "realize sin as having any existence in us," *i. e.*, to have a consciousness of sin as existing within us in order to "realize the preciousness of Jesus as our Saviour from it." * This appears to me to savour somewhat of the Pelagian heresy—that sin is only sin when it can be referred to some voluntary act. Why THE VERY THOUGHT of sin—whatever its origin—be it voluntary or involuntary, brings along with it a sense of pollution, requiring an application to the cleansing Fountain. But it seems to me fully evident that you have adopted into your creed what John Wesley adopted into his about the year 1740, viz. the doctrine of perfection—"a free, full and present Salvation from all the guilt, *all the power* and *all the inbeing* of sin." And which led to a sharp controversy between him and Whitefield—the founders of Methodism—in which the spirit manifested by Wesley did not tend to verify his doctrine of perfection. The result was a breach between the two: Wesley holding the views you now appear to hold, and Whitefield those I have been maintaining in your pages. "To the best of my knowledge (says Whitefield) at present no sin has dominion over me, yet I feel the strugglings of indwelling sin day by day." Again, he says, "I think I have for some time known what it is to have righteousness, joy and peace in the Holy Ghost. These, I believe, are the priviliges of the sons of God; but I cannot say I am free from indwelling sin. I am sorry, honoured sir, to hear by so many letters that you seem to own a sinless perfection in this life attainable. I think I cannot answer you better than a venerable minister in these parts answered a Quaker: "Bring me a man that has really arrived at this,

* Had I said that—"It is necessary to sin, in order to realize the preciousness of Jesus in saving us from it." This *certainly* would have been "neither good logic, nor sound theology." But no FAIR criticism can extract such a meaning from what I said—that "it is necessary to realize sin as having *an existence within us* in order to realize the preciousness of Jesus in saving us from it. The question under discussion is *Salvation from sin*—NOT *what* is *necessary* to *love* Christ. For hereafter, when there shall be no sin, we shall love Him *far more ardently* and *intensely* than we can ever do here. The question (I say) at issue between us is: What is the Scripture doctrine in regard to sin. I maintain—that if we do not realize sin as having any existence within us, *i. e.* have no consciousness of its existence, we cannot realize the preciousness of Jesus in saving us from it. You hold, or appear to do so, that "the Christian is capable of sin and nothing but sin, prone to sin and only sin," yet it is not necessary to realize or have a consciousness of its having any "evidence within us," "in order to realize the preciousness of Jesus as our Saviour from it."

and I will pay his expenses, come from where he will." I know not what you think, but I do not expect to say, indwelling sin is finished and destroyed in me, till I bow down my head and give up the ghost." Since writing my last letter to you I have received a copy of the *Indian Evangelical Review*, in which there is an article on "Progressive Sanctification," written in a most masterly style, and taking the same views as I have been advocating. Here is the substance of it, which he afterwards goes on to prove and elucidate—"That the life of which we speak is communicated to us by the Holy Spirit of God in our regeneration; that it is properly speaking a divine life, in that it is the life of Christ communicated to us, so that we live in him and he in us; that in virtue of this divine life the Christian is "a saint," sanctified as well as justified; that the communication of this life does not destroy the sinfulness of our fallen nature, which still inheres in us corrupt, and corrupting; that our progress in holiness is the development and growth of the new life, keeping under the whole sinful nature, mortifying the deeds of the flesh, so that we do more and more die unto sin and live unto holiness; that the continuation and progress of this life are secured for us by our union with Christ, and the indwelling of the Holy Spirit, in and by whom we are enabled to work out our salvation in a diligent use of the means of grace, which God hath provided for the nourishment and growth of the divine life in us: and that although by the grace of God we may make very great attainments in holiness, and the new life may prevail over the old nature, so that it may seem entirely crucified, we shall nevertheless not be finally set free from it as an indwelling corruption and guilt; and hence not entirely sanctified, until at death the old nature is left to perish utterly, and we enter the presence of God, where sin can never come." I had marked several passages for quotation, but the space will not permit. But if you will allow me I would suggest, that, in order that some of your readers who differ from you, in your views, may have both sides of the question before them, it would be but fair to those who may not possess the abovementioned periodical to give the article a place among your extracts. It would be a LITTLE variety, and would put them in a better position to judge for themselves. To "prove all things, hold fast that which is good." Again, you say that I reproach you for reiterating what every Christian believes, and every minister of the Gospel preaches; and then denounce you for teaching a grievous error; and the grievous error is just what every Christian believes. *Ingenious* again, but not *ingenuous*. Any one who examines what I did say will find that there is no ground whatever for this *accusation*. What I *did venture* to do was to ask you to use your persuasive powers in dissuading some from preaching doctrines that tend, either to delusion on the one hand, or despondency and despair on the other—to persuade them to preach the whole truth; and not to say anything that may delude their hearers into the belief that after conversion they have no indwelling sin, quoting that oft-misunderstood passage—"Whoever is born of God doth not commit sin." "Here (as Dr. Bonar, in his book, "God's Way of Holiness," says) the Apostle means to affirm that the being born of God is the only way of deliverance from sin; and that holiness is the true and natural result of being born of God." It is added, "He cannot sin because he is born of God:" that is, it is contrary to his nature to sin. As in Matt. vii. 18, "A good tree cannot bring forth evil fruit"—that is, it is contrary to its nature to do so, though it sometimes does. This and similar other passages show that "cannot" often means, *not* that the thing *does not*, or *might not* occur, but that its occurrence is wholly against the nature of things. "Whoever abideth in Him sinneth not"; that is, this is the true and only preservative from sin. "God's seed remaineth in us"—for we are "born again, not of corruptible seed, but of incorruptible, by the word of God." Again; my exhortation (*not* DENUNCIATION) was to warn them that, to the last hour of life, they would have to maintain an inward spiritual conflict with "the evils of their own nature." Now in addition to the evidence already given to support me in this view, I will only quote what McCheyne in his Sermon on Rom. vii. says on this subject. In speaking of the conflict between the "law in the members and the law in the mind," and the necessity of a constant warfare, he says, "The law in the members is not resting quiet, but 'warring,' always fighting. There never can be peace in the bosom of the believer. There is peace with God, but constant war with sin. The law in the members has got an army of lusts under him, and he wages constant war against the law of God. Sometimes, indeed, an army is lying in ambush, and they lie quiet till a favourable moment comes. So in the heart the lusts often lie quiet till the hour of temptation, and then they rise against the soul. The heart is like a volcano: sometimes it slumbers and sends up nothing but a little smoke; but the fire is slumbering all the while, and will soon break out again. There are two great combatants in the believer's soul. There is Satan on the one side, with the flesh and all its lusts at his command; there is, on the other side, the Holy Spirit, with the new creature all at his command. And so 'the flesh lusteth against the Spirit, and the Spirit against the flesh, and these two are contrary the one to the other, so that he cannot do the things he would.' Is Satan ever successful? In the deep wisdom of God 'the law in the members' does sometimes bring the soul into captivity. Noah was a perfect man, and Noah walked with God, and yet he was led captive. Noah drank of the wine and was drunken. Abraham was the friend of God, and yet he told a lie, saying of Sarah his wife 'she is my sister.' Job was a perfect man, one that feared the Lord and hated evil, and yet he was provoked to curse the day wherein he was born. And so with Moses, David, Solomon and Hezekiah, Peter and the Apostles." As it seems, therefore that the views you now appear to hold are those of only a section of the Methodists, and opposed to those of the Christian community generally, I am quite content to be placed in the same category, and it may be "in the same condemnation" as such men as Bunyan, Doddridge, John Foster, Robert Hall, Dr. Simeon, Dr. Payson, Dr. Hodge, &c. &c. and leave the Christian community to judge between us: whether the exhibition of the Gospel made by your and your likeminded Methodist brethren; or by us, be—to use YOUR *not over choice* or *courteous*, language—"a hideous and humiliating exhibition;" or which is in accordance with the Word of God, and the facts of Christian experience as tested by that Word.

M. M. A.

Epitome of News.

SATURDAY, AUGUST 15, 1874.

—The Punjaub Northern State Railway has been finished to Wuzeerabad, 60 miles.

—Lieut. Cameron was at Lake Tanganyika, Feb. 28. He was about to explore the Lake, which is 2500 feet above the sea.

—*Neilgherry Courier:* "An interesting ceremony took place on Thursday last, in the Mission House, at Kaity, at which the Bishop of the Diocese, several clergymen, and many other European gentlemen, were present. This was the dedication of a Badaga convert to Christianity, to the work of an evangelist among his countrymen. The Basel Mission at Kaity is doing a good work, very quietly and unobtrusively; but without doubt effectually."

—Intelligence has been received of the capture of the province of Tanta by King Mnelek of Shoa. It is said that he also invested Magdala and occupied the Selassie position. An attempt to storm Magdala is reported to have failed.

—The *Indian Statesman* says that a Parsee named Pherozshah yesterday embraced Mahomdanism. Others say that it is to be.

MONDAY, AUGUST 17.

—Great sensation was caused at Bangalore, on Monday last, by a sepoy of the 36th N. I. stabbing the Subedar-Major of his regiment. The deed was done about 9 a. m., in the Regimental stand of arms, while the whole corps were, as usual, engaged in cleaning their arms. It is said that the unfortunate Subedar had attempted liberties with the wife of the sepoy, the previous day, when the latter was absent on guard, and having been told of the circumstance on his return, be revenged the insult by running his bayonet through the Subedar. The poor man lingered for forty-eight hours in hospital and died; the prisoner has been made over to the Civil authorities, to be dealt with according to law.

—Fall of rain up to Saturday, in Byculla, 75 inches.

—*Bombay Gazette:* "Bombay possesses no fitting hospital for her European sick. The munificence of rich native gentlemen, who have provided so lavishly for their own sick, appears to have excited no spirit of emulation in the breasts of Europeans; and Englishmen (and, to our shame be it said, Englishwomen) still languish, during illness, in an unsightly and uncommodious barn (by a fine euphemism called a hospital), while their native fellow-subjects are comfortable housed and tended in buildings which are hospitals in every sense of the word. There would seem to be no valid reason why the sick poor of one race should be lodged under the roofs of splendid buildings and those of another race should be kennelled little better than dogs. Surely no class of men can be more unhappily placed than poor Europeans are in a tropical country. They of all men call for consideration at all times, but under no circumstances more so than when struck down by sickness and utterly unable to shift for themselves. All that science and modern appliances can do to alleviate suffering should be exhausted in their case—poor waifs of the human family. Skilful medical treatment unquestionably they can command at the present hospital; but a suitable building in a fitting locality, in which they can be nursed and taken care of, as in the old country, is through some marvellous omission denied to them."

Our contemporary would have "not one, but a series of buildings on the principle of the new St. Thomas's Hospital, one of which we would set aside for the reception of the families of the sick: and this idea might be expanded, and the families of others than sick might find a temporary resting-place therein. Heaven knows, illness to a poor man in a foreign country is hard enough to bear, without mental disquiet on account of those who depend upon his work being added to it."

—An action in the High Court has resulted in a decision of Justice Bayley to the effect that two at least of the seven persons convicted in July 1872, of an alleged foul and infamous conspiracy, were innocent. An application for their pardon is to be made. The case tried in 1872 upset a previous judgment which had sent three Brahmins to prison, and effected heir liberation. And now this case is upset. We have here an illustration of the glorious uncertainty of the law!

—*Bombay Gazette:* "We learn from Ahmedabad that a young and accomplished Hindu girl, the daughter of the learned Judge of the local Small Causes Court, Mr. Gopalrow Hurry Deshmook, preached a sermon, if we may so call it, before a congregation composed of Hindu ladies, about forty in number, on Saturday the 8th inst. The congregation met in the Hindu temple which is used by the Prarthana Somaj of Ahmedabad for their prayers. The subject of the discourse was, 'We worship only one God.'"

—H. M. S. *Challenger* arrived at Wellington, New Zealand, on the 29th of June, after taking soundings between Sydney and the island. She reports that the deepest sounding between the ports was 2,600 fathoms (3 miles), with a bottom of mud and sand.

—*Friend of India:* "The Rev. Robert Bruce states, in the *Christian Intelligencer*, that a great deal of trouble has lately been caused in Julpa, Ispahan, by an attempted persecution on the part of Shaik Mahomed Buheer, one of the chief Mujtehids there. The high priest claims for himself a right to decide all cases relating to this world and that to come by the infallible Shará (laws of the Koran and traditions.) Shaik Mahomed Buheer at first began, by means of spies, to take the names of a hundred Baabys and others who did not say their prayers regularly. He took up a considerable number; but the greater part fled in all directions, closing their shops and leaving their unfortunate families in a state of misery. As is always the case, the police of the town took advantage of this state of things to oppress a great number of unoffending people, entering their houses and extorting money from them. Several of the proscribed came to Julfa and sought protection in Mr. Bruce's houses and school, and in the Roman Catholic Church. Crowds of women flocked daily to the English Telegraph Office, as the Persian Telegraph officials refused to send telegrams for them to Teheran. Thanks to the intervention of the British Minister in Teheran, however, orders were sent to Ispahan to stop the persecution at once."

TUESDAY, AUGUST 18.

—The following gentlemen have been nominated additional members of the Legislative Council of Bombay:

"The Hon. Col. M. K. Kennedy, the Hon. J. K. Bythell, the Hon. Colonel W. C. Anderson, Rao Saheb Wishwanath Narayen Mandlik, Nacoda Mahomed Ali Rogay, Esq., and Khan Bahadoor Padamji Pestonji."

—A letter in the *Madras Mail* states that the

dâk runners were waylaid near Dindigul. Five hundred registered letters, containing not less than fifty thousand rupees, were taken. No clue to the robbers.

—*Bombay Gazette:* "Since 1870 the tonnage passing the Canal has more than trebled. During that year the traffic was 486 vessels, aggregating 435,600 tons; in 1871 it was 765 vessels, aggregating 761,000 tons; in 1872 it was 1,082 vessels of 1,160,000 tons burthen, while last year it was 1,173 vessels, aggregating a burthen of 1,380,000, and in the first quarter of the current year there was an increase of twelve per cent. in the tonnage, along with a slight diminution in the number of vessels. It will be seen from these figures that the average size of the vessels passing the Canal has increased, as well as the gross tonnage. The income of the Canal, which has reached nearly a million sterling, now slightly exceeds the current expenditure, but the balance is insufficient for a dividend, and the expenses are likely to increase."

Wednesday, August 19.

—The *Home News* says: "At the Banquet given to Ministers at the Mansion House, Mr. Disraeli gave the country a very significant warning that he and his colleagues were determined to stand by the Church of England as by law established, and that they would not relax in their efforts to put down Ritualism, which the Premier characterised as a 'mysterious disturbance.' We do not think that there is any 'mystery' in Ritualism at all. We firmly believe that nine-tenths of the Ritualistic clergy are, doctrinally, sound Protestants at bottom, but that their Romanising practices spring mainly from a foolish desire to please silly women who like to see priests dressed in fine clothes and performing scenic antics."

The Times of India, remarking on the above, justly says: "The public utterances of all the clerical exponents of Ritualism have been and are plain enough,—their object is to eliminate from the Church of England every conceivable doctrine, rubric, or practice that even savours of Protestantism. To credit Ritualists, therefore,—as the *Home News* does,—with being 'sound Protestants' in some esoteric sort of way, is hopelessly to perplex our apprehensions of the 'mysterious disturbance.'"

—A Madras paper says that the summons issued against Mr. Burgess by the parents of the young convert has been withdrawn. They had taken legal advice and no doubt found that the charge of kidnapping could not be sustained, and that they were the assailants and not the Missionary. We learn that Mr. Burgess' native preachers have been insulted in the streets, the convert lads have been pelted with stones, and we have been assured on reliable authority that while two of the native Christian teachers of the school were going to their houses on Thursday night, they were told that they were among the number that were soon to be beaten. Mr. Burgess' house is barricaded day and night, but it may be that he has escaped further assault only because his house stands near to a police station. The young Hindoo lad was baptized by the Missionary at the Royapettah Wesleyan Chapel last Sunday morning. The report having gone out that the baptism was to take place then, crowds of natives gathered about the compound, in the hope, perhaps, of rescuing the boy; but the police mustered very strong, and kept order creditably. The little chapel was well filled with native Christians, and before the sermon, after having questioned the boy as to his religious awakening, and directing him to return to his home and friends, if he were not prepared to forsake his idolatry altogether, he was baptised by Mr. Burgess. An escort of police accompanied Mr. Burgess' conveyance which contained the lad to and from the chapel.

—*Bombay Gazette:* "The wife of Dr. Macgregor (Middle Colaba) had occasion to go into her husband's dressing-room to get some clothes for the khobie, and seeing something like a ribbon hanging in a dark part of the room she took hold of it. The supposed ribbon, which had a cold and slimy feel about it, commenced to move, and the poor lady instinctively flung it from her with all her might and rushed to another part of the bungalow, where she sank down scarcely able to speak."

It was a young cobra.

—The increase in the mileage of railways in the United Kingdom between 1850 and 1873 was 9,000 miles, and the number of locomotives, 9,500. In India and the Colonies there are unwards of 12,300 miles open. There are 3,374 miles of submerged cable wire in the United Kingdom, 83,408 miles of public telegraph wire, and 4,311 miles of private wire. There are in India and the British colonies upwards of 65,000 miles of wire.

—*Bengal Christian Herald:* "We are glad to hear that a young man, named Asutosh Banurji, a pupil, we believe, of Dr. Dall's school, was baptised last Sabbath by the Rev. Mr. Richards. He came to the knowledge of the Saviour, we are told, while he attended the Methodist Chapel, and the word was commended to him in private by his esteemed neighbour, Mr. Koylas Chunder Bose, of the High Court.

Thursday, August 20.

—A letter in the *Christian Ark*, dated Madras, July 17th, mentions the baptism of five natives by the Rev. Wm. Taylor.

—The *Englishman* questions the justice of the decision of the High Court at Calcutta in an appeal case, in which a European, named Meares, had to undergo two months' rigorous imprisonment for beating a native. It considers the evidence unreliable and calls for a public meeting.

—E. B. B. in the *Indian Statesman:* Julgaum, August 18: "Sunday work is becoming too prevalent, it is an insidious enemy making its way amongst us English, and must be immediately contended against. Of late, what may rightly be called the Sunday work extension movement has made great progress. The thin end of the wedge appears to have been inserted when the various press companies commenced pressing cotton on that day; nobody seems to have interfered or condemned, and so the evil extended, and now, as a sequence, we find the trades of spinning and weaving taking the same course, and to what does this tend? Why, to nothing less than the banishment of Sunday observance altogether from this country. In the season cotton-pressers say that ships are waiting, also that other firms press on Sunday, and so must we, and such like puerile excuses. We shall have the spinning companies saying that because people wear clothes on Sunday as on other days, so, of course, they make them. As a comparison a great many varieties of goods have their season in England, but I have yet to learn that a manufacturer would keep his men at work on Sunday because the weather was frosty and people wanted skates. Frenchmen paid any price for chassepots to exterminate the Prussians, but the philanthropic British makers did not work on Sunday for all that. Now in India we read that hundreds of thousands of bales of cotton are on hand at Liverpool and other places, but yet Englishmen press cotton on Sundays. It is a fact that an engineer lately employed by an English firm had to leave, because he conscientiously averred the Sunday pressing was not a work of necessity, and he was right. Putting aside the religious aspect of the question, it is a day Englishmen should be proud of wherever they may be, and is also a national, a rational, and a beneficial division of labour. The Sunday pressing and spinning question is an important one, and I sincerely trust that every Englishman connected therewith will secure that day. If this be done a moral advantage is gained by us, which will always be felt in the future of India, but, as it is, present appearances show that Sunday labour is extending. English workmen surrender Sunday, and in return for this concession they are graciously allowed facilities for enjoying the Dewalee, Holee, and other festivals. Without interfering with any religion we can establish one day in seven as one of rest."

We know that the instance given above, of an engineer employed by one of our English firms having to resign, because he would not work on the Lord's day, is true. In too many cases, instead of this result we have demoralization, the effect of being induced to go contrary to one's convictions. And sooner or later the firm that requires this suffers for it.

—Damodhur Rugboonath, catechist and acting clerk of Holy Trinity Church, has been deceived by one Gangaprasad, brother of a catechist at Ahmednuggur. He accuses him of stealing his watch, gold chain and Rs. 17.

—With reference to the application of three or four ladies in Madras for permission to study in the Madras Medical College, the Principal, Dr. Smith, says: "I hold that female students of medicine should prosecute their professional studies at medical schools and at hospital wards other than those attended by the students of the male sex. I maintain that the laws of purity and modesty imperatively demand that in their strictly professional instruction and practical training, the sexes should be separated, mixed classes being, from any point of view, an outrage upon common decency."

The Director of Public Instruction says: "I cannot but think that the delicacy of feeling and other womanly qualities which now exalt females and make them refining and purifying elements of society, will suffer sadly from innovation." The Government of Madras has requested the Principal of the College to report whether arrangements cannot be made for the tuition of a ladies' class separately from the male students, without great additional expense.

—*Times of India*; Upper Sind, August 11. "Jacobabad has been declared to be out of danger, the breach reported in my letter of the 8th having been secured after nearly 48 hours' hard working, but not before the water spread through a portion of the cantonment and town. All those who reached the banks of the Noorwah in safety have returned to their homes, and once more quiet prevails."

—Same: "A lecture on "Religion" was delivered on Tuesday evening last, by Baboo Mohindranath Bose, a Missionary of the Brahmo Somaj. The lecture, which was an exposition of the principles of the Brahmo Somaj, lasted over an hour, and was listened to by an attentive but not very large audience. The proceedings wound up with a prayer to "The One Great Lord" and a hymn in the vernacular, accompanied by native instrumentalists."

Friday, August 21.

—The Secretary of the Madras Widows and Orphans' Fund was arrested under a Magistrate's warrant on Monday last. The solicitors to the fund applied to Colonel Weldon for a warrant for his arrest on the information given by Messrs. Hall, Greatorex, and Quinlen, three of the Directors. He is charged with criminal breach of trust. Bail was accepted in the sum of twenty thousand rupees. The case is to come on for hearing on the 25th instant.

—The English Mails of July 31 have arrived today. Those of Aug. 7 left Aden Wednesday 10 p. m.

—Calcutta telegram, 20: "Not for Tirhoot only are fears for the autumn crop entertained for want of rain, but affairs in Western Bengal are in a critical condition, particularly in the Burdwan District. Unless rain falls freely during the next few days, it is anticipated there will be much scarcity over densely-populated areas. In some parts rain will even now be too late."

—Deaths last week, 308.

—Professor D. M. Salazar, of Madrid, reports, remarks the *Scientific American*, that he has cured eight cases of facial erysipelas in forty-eight hours by the use of glycerine of borax, without any ill effect following. He applies the solution to the diseased parts with a brush, and then covers them with a mask of raw cotton.

—The natives of this country have the idea that the bite of a cobra is a cure for leprosy. Under this impression a man at Calcutta got himself bitten by a cobra. He does not appear to have suffered any evil effects from it. His leprosy remains.

—The St. Louis bridge over the Mississippi, commenced in 1867, is just finished. The river is 1,622 feet broad. The bridge is on three arches of about 530 feet span each. One of the piers is 174 feet high. On one side the bridge is approached by a tunnel nearly a mile long. Cost, 1½ millions sterling.

—*Overland Mail*; July 31: The Direct United States Cable from Nova Scotia to Newfoundland has been laid.

The floating landing-stage at Liverpool—the finest in the world—has been destroyed by fire, involving a loss of a quarter of a million sterling.

The *Gordon Castle* tea ship from China, with 2,000,000 lbs. on board, has become a wreck. She grounded on the Berlingas.

The Suffragan Bishop of Posen was arrested on July 27, to undergo the fifteen months' imprisonment to which he has been sentenced.

—We regret to learn from the *Christian* that Mrs. Joshua Poole (wife of the well-known evangelist) died July 16th.

The life of the branch is not a life *like* that of the vine, nor a life *derived* from that of the vine, but *is* the life of the vine in the branch."—*Indian Evan. Review.*

"My beloved is mine." This is the faith of assurance—a complete, unhesitating embracing of Christ as my *righteousness*, and my strength, and my all. A common mistake is that this clear conviction that Christ is mine, is an attainment far on in the divine life, and that it springs from evidences seen in my heart. When I see myself a new creature, Christ on the throne in my heart, love to the brethren, etc., it is often thought that I may begin then to say, "My beloved is mine." How different this passage! The moment Jesus comes down into the garden to the beds of spices, the moment he reveals himself, the soul cries out, "My beloved is mine!" So saith Thomas, John xx. 27, 28. The moment Jesus came in and revealed his wounds, Thomas cried out, "My Lord and my God." He did not look to see if he was believing, or if the graces of love and humility were reigning; but all he saw and thought of was JESUS, and Him crucified and risen.—*McCheyne.*

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

Selections.

THE PREACHING THAT TELLS.

There may be strokes on an anvil which avail little. The anvil is what it should be; the hammer is well formed; the iron is prepared to receive the blow; the strokes are numerous; and yet no result is gained. Perhaps the man uses too light a hammer, or puts too little strength into the blow, or scatters the strokes over too many points. Similarly there is a preaching which accomplishes nothing. It may be learned, or profound, or eloquent, or philosophic, or poetic; it may attract crowds; it may secure reports in the newspapers; it may make a reputation for the preacher, but it does not gain the chief end of preaching. It converts few or no sinners; it fails to develop a spiritual, active, self-denying church-membership. It makes an echo, as all noise will, but it does not reach the heart and carry the citadel for God.

We want preaching that tells. What a hunter values is a rifle that carries a ball straight to its mark, every time; whether that mark be an inanimate target, or the breast of a living animal. He cannot afford to spend fifty or a hundred dollars on what may miscarry at the critical moment, when the opportunity has arrived that he has spent hours and walked miles to secure. And if ministers were wise, they would similary reason that they could not afford to waste a hard-gained education, good talents, noble opportunities, and fast-flying years in any method of preaching but that which tells powerfully upon the production of spiritual results. And if churches were wise, and considered better the real object for which they exist, and laid to heart more deeply the necessities of Christians and the wants of a perishing world, they would insist upon a preaching that gains its true end. What an emptying of pulpits there would be in that case! What a disappearance of the sensational ministers, of the mere orthodox dogmatizers, of the hireling placefillers, of the dull, zealless sermon-writers, of the many fruitless preachers whose merit is their scholarship, or respectability, or conservatism, or gentility!

It is plain enough, from the New Testament, that the ministry was instituted with reference to a work to be done; that preaching was meant to be a success. The apostles had that experience, and always expected it. We read that "they *so* spake that a great multitude, both of the Jews and also of the Greeks, believed." Manner and matter, spirit and style accorded. They describe the process well: "Paul planted, Apollos watered, and God gave the increase." God is accustomed to do that very thing. It is his way, his plan, in the church as truly as on a farm. Plant properly, water betimes, and you shall have a harvest. *Preaching ought to tell!* In other words, it ought to report itself in the grand, practical results of salvation.

Why does it not more commonly? Often from the want of a thorough earnestness in the preacher, whose words and manner do not sufficiently indicate deep purpose, and whose sermons savour of the neat essay, or finished oration, rather than of the solemn message from God. And is there not a sad lack of faith, in that greater results are not expected, and that the impression fails to be made on the hearers that the minister and the church look for saving impressions whenever the gospel invitation is uttered? When faith is weak, plans are not apt to be as distinctly laid for the immediate salvation of men. And, then, "the trumpet" too often "gives an uncertain sound," and consequently no one "prepares for the battle." There must be a clear, ringing utterance of the distinguishing truths of the gospel—no obscuration of idea, no dainty expressions, no rosewater exhibition of stern realities. The man who accomplishes much as a speaker is simple, direct and pungent, pronounced in his statements, bold in his affirmations, definite in his claims and firm in his positions. One of the worst things that can be said of a minister is, that the people cannot tell what he means, or on what platform he stands. A political party might as well go before the people without a platform, and committed to no distinctive principles.—*Advance.*

To any one who reads this far away from Britain, or who has no opportunity of witnessing the solemn assemblies of these days, we would say that you could hardly judge of them by anything you have seen before. True there was more anguish of soul in former days, deeper conviction, stronger emotion. Now, where the Spirit is given copiously, the look on men's faces while the simplest address proceeds, is often such as might be seen over a crowd which waits to hear the decision of a jury for life or death. It is as if all that is within the heart came to the surface, and for the time changed the very countenances of almost all.—*Mrs. Barbour.*

TELEGRAPHIC NEWS.

London, August 13th: The following promotions to Brevet rank have been gazetted in the Royal Artillery, in consequence of the death of General Schuler:—Lieutenant-General Campbell to be General, *vice* Schuler, deceased; Major-General Balfour to be Lieutenant-General, *vice* Campbell, promoted. Colonel Reid (late Bengal Artillery) to be Major-General, *vice* Balfour, promoted.—Lieutenant-General Budd, Madras Infantry, to be General, *vice* Soppitt.—Colonel McNeill Walter, C.B., 12th Foot, to be Major-General, *vice* Sidy, deceased.—In our telegram, dated London, August 12, Lieutenant-Colonel Angelo, should be Colonel (not Colonel Commandant,) *vice* Reid, promoted.

Madrid, 13th: Latest advices from the seat of war state that General Zabala has resumed the offensive. General Moriones has defeated 18 Carlist battalions after several hours' fighting, and captured the town of Oteiza.

London, 14th: Mutu Coomara Swamy of Ceylon has received the honour of knighthood.

15th: Major-General Alexander Low, C. B., has been gazetted Colonel of the Second Dragoons, *vice* Major-General Henry Dalrymple White, C. B., transferred to the Colonelcy of the 6th Dragoons.—Obituary: Sir James Lindsay.—Don Carlos has published a Manifesto to the Great Powers, in which he refutes the calumnies spoken against the Carlists, and justifies the severities that have been committed, and concludes by saying he is confident of the approaching success of his cause.

18th, Aft.: The Washington Agricultural Bureau's Report for August states that the appearance of the cotton crops is better.

Paris, 17th: The Bonapartist candidate for Calvados has an insufficient majority.—Italy and Belgium have recognised Spain.—Marshal Bazaine has arrived a Cologne.—Count Jarnac has been appointed French Ambassador in London.—The Carlists have cut the railway between Madrid and Sarragossa.

London, 17th: Obituary.—Bishop Sumner.

19th: A rupture between China and Japan is threatened on account of the Formosa expedition. China is making immense war preparations.—The Egyptian Government has reduced the duty on coal to one per cent. —Colonel John Douglas Campbell has been gazetted Major-General, vice Major-General Tremenheere, who retires on a pension.—Obituary: Sir William Fairbairn. —The following promotions in the Royal Engineers have been gazetted on the retirement of Major-General Tremenh-ere:—Lieutenant Colonel Henry Drummond to be Colonel; Major H. A. Brownlow to be Lieutenant Colonel, Major Spottiswoode Trevor to be lieut.-Colonel *vice* Pollard; Captain W. B. Holmes to be Major, *vice* Brownlow; Captain H. F. Blair to be Major, *vice* Trevor.—The following promotions have also been gazetted: In the 72nd Foot, Lieutenant R. Garnett to be Captain, *vice* Murray (supernumerary). In the 73rd Foot, Lieutenant H. Gunter to be Captain *vice* Gordon (supernumerary). In the 108th Foot, on the retirement of Major Bradford, Captain Gordon is promoted to a Majority and Lieutenant Justice to a Captaincy.—Lieutenant Colonel Madden of the 51st Foot and Lieutenant Colonel Williams of the 108th Foot have been promoted to Colonelcies.

20th: Austria and Russia have assented to the recognition of Spain in pursuance of the agreement made between the Emperors of Germany, Austria, and Russia, at Berlin, for a common action in all diplomatic questions.—The Brussels' Congress have abandoned the Russian programme, and adopted an extension of the Geneva Convention.—Advices from Paris state that Marshal MacMahon is making an official tour through Brittany.

PASSENGERS SAILED.

Per P. and O. Str. *Peshawur, August* 14:—(additional)

For Southampton.—Lieut. C. F. Baugh, Vety.-Surg. Rogerson, Mr. R. Budding, Mr. G. Norchcote, Capt. and Mrs. McCulloch and 2 infants, Mr E. W. Campbell.

For Brindisi.—Mr. Brooksby, Mr. W. Stenhouse.

Per P. and O. Str. *Hydaspes, August* 20.

For Brindisi.—Mr. R. B. Foote, Surgeon-Major W. G. and Mrs. Walter, Mr. John Campbell, Mr. Joseph Elston, Mr. H. Elston, Capt. W. H. Webb, Mrs. Webb, Mr. F. Kilshaw, Mr. W. H. Dixon, Capt. J. Dennis, Surg.-Major T. W. P. O'Brien, Mr. M. Lynch, Lieut. and Adjutant Cavaye.

For Venice.—Mr James Hair, Mr. A. E. Tooze, Capt. Alexander, Mr. H. Spencer, Col. O'Brien, Mr. John Miller, Mr. Willie Grant.

For Aden.—Mr. W. Vanderhoof.

Domestic Occurrences.

BIRTH.

TRAILL.—At Jeypore, on the 17th instant, the wife of the Rev. J. Traill, of a son.

MARRIAGE.

PARTRIDGE—SHEA—August 17th, at St. Andrew's Church, by the Rev. Duncan Macpherson, M.A., Josh Partridge, to Jane Annie, only daughter of the late Adam Shea.

DEATHS.

SMITH.—August 14th, at Nagpore, Central Provinces, Jane Bonnar, the only child of Major and Mrs. Lucie Smith, aged 2 years and 47 days.

WILLIAMSON—August 10th, at Bhownuggur, Kattywar, Mrs. Lucia Genuine, wife of Mr. W. O. Williamson, Guard, B. B. and C. I. Railway, aged 50 years.

CANNON—August 16th, at Middle Colaba, Bombay, Mr. Henry Andrew Cannon, aged 65 years and 4 months.

WEATHERHEAD—August 15th, at Girgaum, Lillah, daughter of the Rev. T. K. Weatherhead, aged 18 months.

BALKRISHNA—August 16th, Mr. Balkrishna Moroba, Superintendent, Current Branch, Accountant General's Office, aged 33 years.

"BOMBAY GUARDIAN."

Subscriptions received from August 1 to 15, 1874.

M. Almeida, Dec. 31, 1874, Rs. 6; E. Miller, March 24, 1875, Rs. 8; M. A. Galstin, May 3, 1875, Rs. 9-10; J. Lodge, April 12, 1875, Rs. 24; R. M. Cleary, 1874, Rs. 8; Surgeon-Major Rogers, April 12, 1875, Rs. 9-10; Rev. R. Hoskin, Sept. 1, 1874, Rs. 4-13; Mr. Waller, Feb. 1, 1875, Rs. 8; Dr. W. O'Leary, Sept. 30, 1874, Rs. 2; Rev. R. Stothert, April 15, 1875, Rs. 8 B. Brock, Oct. 1, 1874, Rs. 2; J. Thomas, Sept. 30, 1874 Rs. 2-8-6; Col. Field, C. B., March 3, 1875, Rs. 9-10 Lieut. Searle, Feb. 9, 1875, Rs. 8; Rev. A. Bapuji, Dec. 1, 1873, Rs. 2; Mr. Johnson, August 22, 1874, Rs. 2; Rev. Dr. Wilson, March 1, 1875, Rs. 8-3; H. L. Fetter, Dec. 31, 1874, Rs. 4; Rev. Dr. Mitchell, Nov. 24, 1874, Rs. 24-4-10; Rev. R. Gillispie, 1874, Rs. 9-10; E. A. Rouse, 1874, Rs. 26-1; J. H. Wait, July 20, 1874, Rs. 13-15-10.

Advertisements.

THE Rev. J. WARDROP GARDNER, lately Missionary at Poona, India, receives into his house as Boarders young gentlemen studying at any of the public schools. Mr. GARDNER superintends the evening preparation of School Lessons, and gives careful attention to the physical comfort and moral well-being of those placed under his care.

The house is in one of the best parts of the New Town, and the rooms are large and airy.

Arrangements are made for boys remaining during the holidays, and children from abroad have thrust he comforts of a home during the whole year.

The Terms, payable quarterly in advance, include charges for Board, Washing, Private Tuition, and Church Seat, and are as follows:—

	School Session.	Whole Year.
1 Boy	£ 73 10 0	£ 84
2 Boys of same family..	140 0 0	160
3 Do. do. ..	200 0 0	225

Reference is kindly permitted to the following friends:—

Rev. W. ARNOT, Edinburgh.
G. BICKERTON, Esq., Edinburgh Institution.
Rev. JAMES BRODIE, M.A., Monimail.
JOHN CHIENE, Esq., M.D., Edinburgh.
Rev. R. F. COLVIN, Kirkpatrick-Juxta.
Rev G. D CULLEN, Edinburgh.
JAMES DOUGLAS, Esq., Ph. D., Edinburgh.
Rev. Dr. DUFF, Edinburgh.
A. GRAHAM, Esq., M.D., Edinburgh.
Col. A. W. GRAHAM, Staff Corps, Bombay.
J. M. HUNTER, Esq., Edinburgh.
THOMAS SCOTT, Jun., Esq. C.A., Hill Street, Edinburgh.
Rev. R. THACKWELL, Rawal Pindi, Panjab.

5 FETTES ROW,
EDINBURGH, *May* 1874.

HOUSES AT MAHABALESHWAR.

THE undersigned has furnished houses to let from October 10, 1874, to Feburary 15, 1875, at monthly rents from Rs. 25 to Rs. 200. All information regarding the houses is cheerfully and promptly given.

P. MYATT,
The House Agent for Mahabaleshwar.

Address, till Sept. 15, Satara; after that, Mahabaleshwar.

Just Published: By a Lady.

OUTLINES OF THE BOOKS OF THE OLD TESTAMENT.

In verse, adapted to persons of all ages, and particularly valuable for young persons.

One rupee per copy. To be had at the Education Society's Press, Byculla, Bombay.

To persons willing to study Persian.

Mr. Ismael M. Dordy, 9 Hornby Row, will be happy to give instruction in this language.

BOMBAY MARBLE WORKS.

CHARLES DRURY, PROPRIETOR.

22 PAREL ROAD, BOMBAY.

BOMBAY GUARDIAN.

Terms of Subscription: Rs. 8 per annum; with Indian Postage, Rs. 9-10; with Postage to England, Rs. 12-5-4. For smaller periods in proportion. Payable in advance (quarterly where more convenient). Payments may be made to Mr. Timothy Theophilus, care of the Manager "Eagle Press" Bhendy Bazar, Bombay, where also the Editor may be addressed.

Terms of Advertising: For 8 lines and under, Rs. 2; repetition, Rs. 1; for 30 lines and under, Rs. 4; repetition Rs. 2; for 50 lines and under, Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietors at the EAGLE PRINTING OFFICE, BOMBAY.